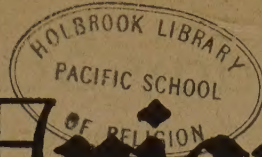


The American Friend



Old Series
Vol. LI No. 13

JUNE 29, 1944

New Series
Vol. XXXII No. 13

Sonnet of Simple Devotion

And though I am a Puritan at heart,
And though I recognize the twilight gray,
I also know that dusk and dawn must part
Before the vigor and the grand array

Which we have called the night and called the sun.
And this alone will make my faith complete:
That I adore the great, mysterious one
Who pours the moonlight into every street,

And lends his ample strength to erring man,
And bids us wake, and wraps us in his sleep.
His stature is immenses, and by his plan
Your life and mine are rooted more than deep.

Out of the mouth of death his blossoms spring;
Amidst taut silence stars begin to sing.

—Gerhard Friedrich.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For July 2—Taking Possession of Canaan

(Joshua 14:6-14; Judges 1:20, 21)

CLAIMING AN INHERITANCE

The story of Caleb is one of the most dramatic in all the Hebrew writings. In our imagination we can see this mature man in the full vigor of mind and body chosen as one of the twelve men to go over into Canaan and "spy out the land." After days of eluding the large men of Anakim, with whom they seemed but as grasshoppers in size, they were able to bring back a description of the walled cities, and as an evidence of the fertility of the country, great bunches of grapes. This portion of Canaan was called Hebron.

When the report of the spies was made there was perfect agreement but a sharp disagreement arose on the conclusion. Ten said we are not able. Caleb and Joshua said that this may be true, but God is able.

Forty years of wilderness wandering and five years of conquest have past, and this man of faith comes into the limelight again. It was Joshua, who succeeded Moses, that Caleb asked for the hill country which Moses had promised him forty-five years before.

FAITH AND HOPE THE FOUNTAIN OF YOUTH

Forty-five years of waiting for a dream to be realized. Yet he was still young. Faith and hope had kept alive those forces which give life purpose and drive. When the spirit of man says there isn't anything for which to live, every cell in his body seems to grow tired and say, "What's the use." It is a biological fact that premature old age comes to people who see no purpose in life. Men and women who retire seldom live many years afterward.

OUR POSSESSIONS

The promise of Moses to Caleb symbolizes a great fundamental law of life. It is only the ground upon which our feet have trod which actually becomes our possession. Our inheritance may consist of all the possibilities of which man is capable, but our possessions never go beyond that which we control or cultivate. A person may fall heir to an estate but that estate will possess him unless he brings it under control and makes it his servant.

A few people in every generation demonstrate what is possible when a person proves up and really possesses his inheritance. We call them geniuses or saints, but by faith they have moved in and brought to full fruition their God-given heritage.

A person may become a walking encyclopedia, reciting the accumulated facts of the ages and still never possess and cultivate his capacity for creative thinking. Ministers and teachers need to remember this truth.

Each year there are millions of dollars in property and cash turned back to the state because no heir can be found. That seems bad to the American way of thinking, but what of the vast resources of eternal wealth to which we all are heirs that go unclaimed in a lifetime?

Faith and hope in what we may yet possess give life purpose and furnishes the zest for living. No one so much as Jesus has ever been able to inspire men and women to come into full possession of their inheritance.

Questions:

On what can a person base his convictions that God will be with him in his undertaking?

Is there a time limit on God's processes?

How is one to know when his work is done?

Is progress retarded by old people?

P. M. T.

For July 9—Entering the Promised Land

(Joshua 1:1-9, 23:1-5)

WORTHY SUCCESSORS

It was several years ago that a certain young man visited our home Meeting. In the course of his remarks he said that Allen Jay had asked him to take up the work he had been doing and carry on.

Even though I was young and inexperienced I could sense that the young man lacked something which had immortalized Allen Jay. The young man did not try to imitate Allen Jay as a speaker, but acted as if he should be received with the same respect which had been accorded that great soul. He had not learned the lesson that character is not transferred with responsibility. In former years out West they spoke of "winning your spurs," that is, demon-

strating you could stick and handle the "tough ones."

When the day came that Moses must yield his place of leadership to another it was with great concern that his successor was chosen. There were but two men left in the whole company who had demonstrated that they could trust God under all conditions—Caleb and Joshua. They were the two spies out of twelve who, forty years before, believed that the Children of Israel should cross over into Canaan at Kadesh-Barnea. They did not minimize the dangers, but they did insist that God would give them victory. Very few people today would try to justify the standard of morals, of these men, but the thing that made them the worthy successors of Moses was their willingness to rely on that beyond themselves—the God whom they called, Yahweh or Jehovah. I doubt if any better formula for the good life can be found than this: A complete dedication of all one's faculties to the best he knows, and a constant reliance for all our needs upon the kind of a God we see revealed in Jesus.

That they have followed such a philosophy of life is the only explanation for such men as George Washington Carver, Gandhi, Livingstone, Woolman, and a great many of their kind.

Life is like a great drama. The time comes for each actor to appear for a moment and play his part. If his preparation over many years has been adequate, well and good; but if those years have been frittered away, the curtain goes up only to reveal his shame. Youth is tempted to become impatient; anxious to get into action, and takes the short cut in their mental or spiritual preparation. At an unexpected hour the long hoped for opportunity arrives only to reveal their inadequacy.

The story is told of a young man working in a vineyard in California, living in a cabin on which the rent was far in arrears, eating grapes to satisfy his hunger, almost at the point of despair, yet doggedly keeping on with his music. One day his opportunity came and he skyrocketed to fame. The public said "what luck" but Lawrence Tibbits knew it was pluck, not luck, which took him to the Metropolitan.

Questions:

What are some of the Promised Lands set before every Christian?

How do we cross the barriers and conquer the giants?

Is the promised land to be realized in this life or is it a type of the life beyond?

Is it ever necessary for some good folks to die before the group can go forward?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

PERCY M. THOMAS, Associate Editor

Subscription Price—\$1.50 per Year

Old Series
Vol. LI No. 13

JUNE 29, 1944

New Series
Vol. XXXII No. 13

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

For a New Apostolate

IN preparing for the sessions of the Five Years Meeting next year we wrote Carl Heath of London Yearly Meeting, asking for some word of guidance that might come to us out of the experiences of English Friends. He answered in part as follows:

"I was much interested to hear from you with regard to the Five Years Meeting of October 1945. It is, as you say, some distance away; and the difficulty of conceiving as to what ought to be the central emphasis of that gathering arises in part no doubt from the present tremendous confusion in the world, and the immensely rapid changes that are taking place. Nevertheless I should like to try and answer as to the reaction in my own mind, bearing in mind of course that what we feel in Europe today is not by any means necessarily what you will be feeling on the other side of the Atlantic.

"In Europe generally I think, and very much here, there is a sense of a serious break with the past. And the Christian community is asking itself in a hundred different ways: "What does it really believe and live by?" This is showing itself in manifold conferences, study circles, religion and life weeks, etc. Surrounded by a furious state of war and vast destruction there is a sense of unreality and frustration. All that people have lived and worked for all their lives has gone. And of course in many countries, together with great courage, goes simple despair.

"Hence I feel, as I did at London Yearly Meeting two years ago at York, that the call to Friends at the end of this struggle will be for a new kind of Apostolate, as new as when George Fox spoke with illumined conviction to the searching men and women of the 17th century. What, briefly, have Friends to say by way of a gripping and converting word to the new world? I do not think somehow that there is anything comparable in importance to this challenging problem.

"Incidentally the 'word' must be one of integration. The modern European, and I feel sure the modern American likewise, needs a powerful religious motivation that touches the whole way of life; the new man, and the new society.

"We shall all look with expectation to the message of the next Five Years Meeting."

We are struck with two points in his letter. First of all, American Friends can hardly know the feelings of Friends in theaters of war. Awareness of how deep are the changes taking place in the world is more keen where destruction has stalked at night and wasted at noonday. In America, our families know war now and then in its bitterness when the tragic telegrams arrive, but for the most part war is a newspaper story, a time of inflation and employment. We can hardly sense the foundations rocking beneath us as symbolized by bombs and guns. This war is not just a passing disturbance. Its meaning strikes as deep as life and as wide as society. We must look to our foundations if we are to build security in a civilization reeling with its own judgments.

In the second place we are struck with the call of Carl Heath for a new "apostolate." We cannot venture just here to interpret all that was in his mind in using those words, but it sounds like Amos walking in our midst, calling out to all of us, "Woe to them that are at ease in Zion!" We have hard work to do, long vigils to hold in preparing for the day of reconstruction. We have not only a service to render but a message to proclaim. It all means for us, "a new apostolate."

It is always a problem to find this way of the tender, rugged prophet. He must know the mystic depths of a stirring relation to God though he may not describe it in those words. In worship, like the cool of evening, he must find his assurance and poise. In the roll of storms he finds a challenge to action, and in response he builds strength against it. He knows that there are times in the affairs of men when no little gospel will do, no piecemeal building will suffice. He appeals to the deeper, broader principles of life and calls men to a fundamental reconstruction, "O return ye unto God." We cannot meet our tomorrows by adding a postscript to our present message. A message must be born again out of men who are born again into a new awareness of the emerging world and into a deep experience of the living God.

Peace as a World Crisis

JUST when a crisis begins and ends is no easier to know than how deeply it strikes. We are accustomed to think of war as such a crisis and peace as a comparatively normal time when we can relax from our vigilance and hard work. But if crisis means, not primarily a time of violent disturbance but, as the Chinese interpret it, "danger plus opportunity;" if it means a parting of ways where great choices have to be made and lasting decisions rendered, then it is in peace rather than war that crises are to be found.

Certainly the situation out of which the present war came rested in the twenty-one years that preceded it. It was between two wars that a second one was generated. The moment that the firing ceases in *this* war a new sort of crisis begins. The roads which lead to another war or to peace will then be built. There is a sense in which this war is "time out" for a quarrel which an inadequate "peace" has given us, while real problem solving will begin again when the fighting stops.

Among other literature on post war planning it would be well for us to review the mistakes of Versailles that we might not make them again. For after all, whatever plans and schemes we effect have a highly experimental quality and the stage of history presents largely a great drama of trial and error.

Perhaps we are generally agreed that there will be a period called "transition" immediately following the war for some months at least, and that international controls will at that time, of necessity, be different from those of the long road beyond. But it is also true that the world is always in a state of transition. There is no settled time in which we can safely "set" like cement. The peace therefore must allow for that principle of change and growth. To fail at that point is to invite explosion that comes from repression.

The State Department seems to be active suddenly in the evolving of plans for some kind of United Nations Council. Its temporary functions may have to rest with the Big Four Nations. But it can't remain there long. Sumner Welles, former Under-Secretary of State, was apparently on the beam of the future recently when he called for a common sense recognition of all nations, present friends and foes, as ultimate functioning members in a United Nations Council which seems to be taking form. There seems to be an urge away from a planned military control by the present allies. But plans can go awry. We must be diligent for the fundamental principles of peace, if statements are to incorporate them, and if governments are to hold to them in practice.

The Big Four backing the Four Freedoms is an anomalous position. We shall never have freedom long when we seek it for ourselves. Economic laws are demonstrating clearly that we shall finally have freedom in so far as we extend it to all men. Therefore freedom fundamentally cannot be enforced but rather shared in fellowship. Tentative applications

of force may serve some purpose for a time but not for long.

Many of us can understand the plaintive wail of Hamlet as we look over our complex problem:

The time is out of joint; O cursed spite,

That ever I was born to set it right!

But we were. It is our part to keep our times in joint during peace if we are to escape a disjoining war. As peace planning takes effect we shall be standing at a great joint in history. It will be a crisis.

Toward a Declaration of Dependence

ONE hundred and sixty-eight years ago the charter of a great nation was written while it was yet a prophecy more than a fulfillment. It was a document conceived largely in faith. It represented not only the attitudes of our colonial forebearers, it also struck the note of that day. It expressed the political temper of the time.

If we know but little about history and the course of human events, following the Industrial Revolution, we should expect the kind of statement which they produced. Politically they divorced the United States-to-be, from an empire, in the Declaration of Independence. But be that as it may, a new empire is slowly but certainly claiming all nations. Its most obvious form is the empire of economic interdependence. It is coming as surely as the seasons or the tides. We cannot resist it finally, since even they who call for isolation and single-handed security are pursuing the courses of economic self-interest that ask for markets. Those markets are other nations and they cannot be good markets if they are economically unsound and weak. And they cannot be sound and firm unless they are not only buying *from* us but also selling *to* us, for no nation is sound for long that does not sell as well as buy.

To talk of complete isolation today is therefore economically silly and contradicts the very principles by which we are trying to improve our own lot. No, it can't be done. There is a large measure in which sovereignty and independence have meaning but its margin is being eaten away by the forces of time and being consciously discarded as we become enlightened on our own self-interest.

Strange isn't it that we are beginning *only now* to see that the laws of human behavior called "Social Science" were comprehended by the Master of life who said, "Whosoever would save his life must lose it," share it. We waste it at once, freedom and all, when we try to hoard it. Perhaps we should now begin to evolve a "Declaration of Dependence." How better could we fulfill the dream which the document of 1776 gave to us. We want America to be free and strong in the finest sense of those words. Her strength will be but as a flush of inflation if she does not step closely by the side of her neighbors and girdle the earth with goodwill incarnate.

E. T. E.

But How Can We Pray?

By Robert M. Jones

D-DAY at last has come. Thus the long-promised, hoped-for, and feared day arrived, and long before dawn in America, armies of the United Nations were landing on the shores of Normandy. Hitler's so-called invulnerable fortress had been broken. Sleepy-eyed Americans received the news with doubting minds, as they read their morning papers on the way to their day's work. Church, cathedral and synagogue doors were thrown wide open as people went to pray. Great throngs crowded Madison Square Garden in New York City to unite in prayer in the service led by the Mayor. Late that same night the Commander-in-Chief of America's fighting forces, and chief Executive of the United States, broke forth in prayer on the ether waves as the nation gathered around its radios to hear the President pray, and lead the nation in prayer.

One can only imagine the assortment of petitions which ascended to the throne of Grace. Doubtless three or four concerns were expressed in most of these supplications; success in our invasion operations, courage for our fighting men, the confounding of our enemies, and last of all—for the safety of our loved ones in battle. It is probable that every petition used this last request.

Because of this great movement toward prayer in this hour of national crisis, the whole subject of prayer presses to the forefront in our thinking. Those of us who begin to survey the whole field of prayer, and study its implications, must necessarily ask many serious and often unanswerable questions regarding prayer—our own prayers in particular.

The whole matter of prayer must be considered in relation to one's conceptions of God. The type of God one has, determines in a large measure the type of prayers he offers. It is true, there are many kinds of prayer, and volumes have been written on the subject, with the various types of prayers categorized and analyzed. My interest in the subject, primarily, is to discover the kind of petitions we may make, according to the conception we have of God. I want to point out the two types of prayer I think were offered on D-Day, and characterize them on their respective levels.

A PARTISAN GOD

If one believes in a God who is active and interested in history he prays a particular kind of prayer. If this God is a partisan God, and takes sides in

great human issues, then the one who prays must be sure he is on the side of his Deity. If he is in doubt as to whether the Deity is with him, he must attempt to win him over by offerings which will appease the Deity, and assure his assistance in the cause. This God may not have as high a moral character as his subject has, and the subject may convince his God of the rightness of the cause—as Abram is represented to have plead for the cities of the plain that God would not rain down death and destruction on the innocent with the wicked. This same God will be the type who would change the course of natural law in order that his favorite subjects may have longer time to win their battle. One may make almost any request of such a Deity, and expect it to come to pass—else of what value is a God?

I can see that those who still hold to this half-magical partisan type of God, as is set forth in much of the Old Testament, were asking various favors of Him on D-Day. They were praying that He would be to the armies invading France, as he was to the Israelites in their exodus from Egypt, "a cloud by day and fire by night." Anyway, they were praying that the invasion be successful regardless of the thousands of Germans destroyed. This type of prayer is perfectly consistent with much Old Testament prayer. Beside praying for God's guidance and an umbrella of protection over them, they also would be praying that our soldiers as individuals be strong, of good courage. Also that they be conscious that the crusade in which they are engaged is God's cause, and though they fall, in battle, they have made the supreme sacrifice. They are the army of "liberation," they are told, and are acting as the "arm of the Lord" in stamping out tyranny and human slavery. And so people on D-Day prayed, and continue to pray, to their anthropocentric Deity for success on land, on sea, and in the air.

THE WAY OF LOVE AND SUFFERING

But there is prayer on another level. Many of us, especially Friends could not pray to this primitive sort of Deity on D-Day. The words would not come to our lips, though perhaps half-expressed in our minds. We too, believe in a God who is interested in and active in history, but not in the same partisan manner as that which has been pointed out. Is our God not on the side of moral values which are at stake in this world conflict? Certainly we visualize

Him as concerned with these great moral issues that are at stake; the difference lies in our conception of *how* God becomes active in the great moral issues and how they are preserved in life. Our eyes see a cross imprinted across the world, and across the ages; a cross upon which a man died to preserve moral values. The God this Man revealed to us is not the anthropomorphic Deity who comes down to man and takes up the sword against other members of the human family. His is another way; the way of love and suffering. This way of preserving moral values is constructive and redemptive—not destructive.

Again, should we want to pray that our God step down from the heavens and lend his arm to our armies against our enemies, we have too long a record of history showing that it is not always easy to point out the sinner from the saint; the aggressor from the liberator; the dishonest and greedy from the honest and selfless. War has taught us too much. Though there may be great moral issues at stake in this conflict, we cannot be sure they will come through this so-called refiner's purifying fire and shine in the life of the new world. Already we see danger signs of old isolationism, racial discrimination, pride and power towering above these values. We see the spectre of the victors imposing upon the vanquished the old status quo that brought on the war, and the victors enforcing this intolerable state with power of arms, calling it "police force."

In spite of all the misgivings we have, nevertheless we joined in prayer with others on D-Day and continue to pray on the subsequent days to come while the Armageddon continues. How can we pray if we cannot pray for God's strength undergirding our armed forces, if we cannot have faith in his confounding and putting to flight our enemies? How can we pray if we do not believe "the very stars in the courses" fight for us? What kind of prayer can we make to our God?

THE NEEDS OF THE HOUR

I can think of *four* types of petition I can make to the God that Jesus revealed to us, and which the post-exilic prophets envisioned long before Jesus' coming. On D-Day and every day I can offer up in perfect confidence these petitions, and be on the highest level of prayer, I feel. I will not violate my high conception of God, nor the ethics Jesus taught, nor appear unduly self-centered or selfish; limited of course by my finitude.

Repentance is doubtless the greatest need of the hour. As individuals and as a nation we ought to throw ourselves in total prostration before God, for our mortal sins that brought such tragedy to the human family. As individuals we have been so complacent and willing to maintain our high standard of living in America through high tariffs, which we approved regardless of how others in other parts of the world lived. We have kept too close to our own firesides, and said, "let Europe seethe and boil—it's not our concern." We must keep our national sovereignty at all costs, even to war, we said in fact, if not in words. We registered sentiment against the League of Nations; man's first great attempt at world government and order.

We have been content to go on in our selfish way, oblivious of the seeds of war which were germinating all around us. As a nation, we held a high place of leadership which might have adjusted international differences, but instead we wanted the profits of war—and power. We wanted to improve our internal economy by a war economy, and all the evils that follow. We need to rend our garments and carry the ashes of mourning as we go to prayer. And in the loss of loved ones in battle, we may feel with Cain, the "punishment is greater than I can bear." Nevertheless war is of our making and our doing. I know of none who can honestly say that some of this war guilt is not on his shoulders. Thus, we all need to pray in humility and determination that if God delivers our world again from the scourge of war, we may be found working for the brotherhood of man.

This high type conception of God impels me to pray for those who are the enemies of the United Nations. I see that they too, have become spiritually bankrupt and had to resort to war, seizing ignoble ideologies to bolster their cause. Their suffering is greater than ours—they two are praying for the dawn of peace. The heartaches of war are just as heart-rending to them, and even more so than to us, and they need God's grace and strength in these days. I pray that the great German and Japanese people may soon give to the world their great contributions that have enriched the human family since the dawn of civilization. I cannot, and will not, pray for God to destroy these so-called enemies, because the fact that they are my enemies is an artificial distinction, and it is not basically true that we are enemies. My conception of God demands that I love my enemies, and this I must do though they may perpetrate evil against me.

THY WILL BE DONE

In our desperation, we must all sink back to the first level of prayer, in that

we instinctively pray for the safety of our loved ones who are going through the valley of the shadows now. Though our conception of God may be such that we don't believe he intervenes, that he is no respecter of persons, yet we find ourselves praying for the safety of that brother, son, husband, father, cousin, or best friend. We want them all to go through this impossible fire of death and still come back to us. We know that thousands will fall on the field, but we cry out in anguish of soul, "Oh no, not him, Lord." We cannot help but pray and at the end, when we feel how selfish our prayer is, we add, "Thy will be done, give us strength to face whatever may come." Not the least of our prayer for that loved one of ours in the bloom of youth, who is so precious to us, is that he may feel the presence of the Eternal Father and lover of men as he faces his Gethsemane and dies alone away from home and all he holds dear.

In our utter helplessness now for the state of things we pray for an early peace, for the cessation of war. Also we pray that God will give us another chance to make a warless world based on the example and precepts of Jesus. In our extremity we must continue to flee in prayer to, "the Rock that is higher than I." Like the writer of the hymn we join in praying:

"O . . . to the Rock that is higher than I,
My soul in its conflicts and sorrows
would fly;
So sinful, so weary, thine, thine would
I be,
Thou blest Rock of Ages, I'm hiding in
Thee."

A HAND HELD OUT

You have traveled a bitter, lonely road,
With never an end in sight,
You have gone down the highway of
sorrow
From troubled dawn till night.

You have lived in the midst of hating,
Lost in the dust and the din,
Like Mary of old, your weary feet
Have found no room in the Inn.

Your heart is filled with anguish,
With fear and pain and with doubt;
So here across the miles between,
Is a friendly hand held out.

Here's a wee, warm coat for your baby,
A cap for his little head,
A cup of milk for his supper,
A share of our daily bread.

And we give ourselves with our giving,
It's not just things that we send,
But the warmth and the understanding
And the prayers of a loving friend.

BERTHA E. HARRIS CONVERSE.

SCHEDULE OF YEARLY MEETINGS

AUGUST-SEPTEMBER

North Carolina (F), August 8-12, Guilford College, N. C.; Algie I. Newlin, Clerk, Guilford College.

Indiana (FGC), August 10 - 13, Waynesville, Ohio; Lawrence Furnas, Clerk, Waynesville, Ohio.

Central (I), August 9-13, Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, Clerk, Westfield, Indiana.

Illinois (FGC), August 17-20, McNabb, Illinois; George H. Watson, Clerk, 1357 E. 50th Street, Chicago, Illinois.

Wilmington (F), August 15-20, Wilmington College, Wilmington, Ohio; Howard F. McKay, Clerk, Oregonia, Ohio.

Iowa (C), August 17-21, Paullina, Iowa; Wilson T. Emmons, Clerk, What Cheer, Iowa.

Pacific Coast Association of Friends, August 18-20, Berkeley, California; Robert H. Dann, Clerk, 725 N. 29th Street, Corvallis, Oregon.

North Carolina (C), August 19-23, Cedar Grove, Woodland, North Carolina; Mahlon Newlin, Clerk, Graham, RR 2, North Carolina.

Iowa (F), August 22-27, Oskaloosa, Iowa; Edgar H. Stranahan, Clerk, 111 West 45th Street, Minneapolis 9, Minnesota.

Western (F), August 22-27, Plainfield, Indiana; Sumner A. Mills, Clerk, RR 7 Box 618, Indianapolis, Indiana.

Ohio (I) August 22-27, Damascus, Ohio; Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

Ohio (C) August 26-30, Stillwater, Near Barnesville, Ohio; Charles P. Morlan, Clerk, RR 1, Salem, Ohio.

Western (C) September 2-6, Sugar Grove near Plainfield, Indiana; Albert Maxwell, Clerk, Plainfield, Indiana.

Indiana (F) September 26-30, First Friends Meeting, Richmond, Indiana; William J. Sayers, Clerk; 416 West Adams Street, Muncie, Indiana.

Kansas (I), October 10-15, University Friends Church, Wichita, Kansas; Frank C. Brown, Clerk, Haviland, Kansas.

New England (C), October 21-23, Westerly, Rhode Island; Henry H. Perry, Clerk, 31 Milk Street, Boston, Massachusetts.

Baltimore (F), October 25, 3107 North Charles Street, Baltimore, Maryland; J. Hoge Ricks, Clerk, 1506 Westwood Avenue, Richmond 22, Virginia.

That is the man of greatest faith who, not only in the crisis but in the common places, waits for God.

Spiritual Erosion in Society of Friends

By Kenneth Boulding

THE spiritual state of the Society of Friends at the present time may be compared not inaptly to a badly eroded field. Once it may have been a field of good earth, in which the seed of the Kingdom of Heaven might bring forth a hundredfold. There are still some good patches left at the crown—lively Meetings and devoted souls, capable of growing great crops of love and service, but around the edges the soil has been washed away, deep gullies scar the surface and rank weeds grow. In traveling round the Society one visits Meeting after Meeting where the seed of the Kingdom bears little fruit; where weeds of division and hardness, nationalism and conformity flourish; where the Meeting for Worship is lifeless and the Meeting for Business is formal; where the sense of awe is frittered away into the commonplace; and where spiritual intensity has flattened itself out into a dull level of church going. If in these travels one is occasionally encouraged by discovering Meetings where the spirit of pure love runs strongly; where the counsels of perfection are taken seriously; where the holy life is sought diligently and the blessed community of loving souls is made manifest on earth; these glad oases emphasize all the more clearly the barrenness of the desert that surrounds them, and seems to be eating into them.

It is impossible to read the Quaker literature of even a hundred, or a hundred and fifty years ago without getting the feeling that the history of the Society since that time has been, on the whole, a history of decay. One by one the great discoveries of Quakerism have been abandoned; the prophetic ministry, the sense of daily devotion to the leadings of the spirit, the "religious opportunity," the "guarded education," the Meeting for Worship, the Meeting for Business, the sense of community—all have been decaying, some to the point of extinction. The testimonies of the holy life likewise have been disappearing; the distinctive dress and speech, the careful honesty, the simplicity of homes, the knowledge of the Bible and other spiritual literature, the testimonies of equality, and last of all, the peace testimony. It would be an instructive exercise to write a "Portrait of Quakerism" today and place it page by page beside Clarkson's *Portrait*, written as it was when formalism had already begun its desiccating work. Then one would see how much has been lost: how a "spiritual Israel," a people called out from the world to serve the

high purposes of the Kingdom of Heaven has been transformed into a lukewarm collection of conventional, nationalistic Protestants.

SPIRITUAL EXHAUSTION

It will be protested, rightly, that this view is too gloomy: that there is much to be said on the other side. One does not want to become a "Quaker Mediaevalist," always harking back to the glorious past of John Woolman and Joseph Hoag. Many of the "Ancient Testimonies" served their time and needed to be translated into the language and customs of a newer day. One must recognize, also, the fruitful activities of the past hundred years—the development of higher education, of the missionary enterprise, of the American Friends Service Committee. These things are the fruits of the Society, but one cannot help wondering if they are not the products of the stored-up fertility of an earlier age, and whether the soil of the Society from which future crops must be obtained is not being exhausted, perhaps even by the very concentration of our efforts on outward results.

Can anything be done, then, to prevent this spiritual erosion? We must seek first its causes. Just as the erosion of a physical soil is due for the most part to faulty methods of cultivation, may we not look also to our methods of spiritual cultivation for the explanation of the erosion of the soil of the spirit? Have we, for instance, tried to force the pace of activity beyond what our spiritual soils will bear, and raised crops of good works so fast that the soil from which they spring has lost its humus? Have we neglected retirement, contemplation: the pasture periods of the soul, when we are not outwardly productive but when we are building up our inner resources? Have we paid enough attention to cultivation—to education, in its broadest sense—that ploughing of the mind, that loosening of the hard crust of our ignorance and self-conceit, so that the seed of the spirit may lodge and grow in us? Up-and-down ploughing is the easiest, and so is up-and-down education—the standardized product of our public schools, the standardized leaflet of our Sunday Schools—but both are disastrous. Contour ploughing is more difficult, and so is contoured education—the tender care of each individual mind and soul, the patient following of the convolutions of the spiritual landscape, the waiting upon individual growth, the sensitivity to individual need: yet both

are necessary if the soil is to be preserved.

NEED FOR THE WORSHIP

It seems likely that the worst enemy of spiritual conservation has been the Sunday School. I write this hesitantly, knowing the devotion and faithfulness of many Sunday School workers, and the magnificent work in the care of souls which has been done by some. Nevertheless the type of religious education provided by most of our Sunday Schools is pretty much "up-and-down ploughing," and when the storms come—especially the storms of war—the products of our Sunday Schools make a sad showing as citizens of God's Kingdom. If the last reason for the existence of the Society—its peace testimony—has so largely disappeared during the past two or three generations, the blame must be laid squarely on the shoulders of the Sunday School, which has *not* been a place where men have discovered "that life and power which takes away the occasion of all wars." Even more serious, the decay of the Meeting for Worship must also be laid in large part at the door of the Sunday School. This is true of pastoral and non-pastoral Meetings alike: in the non-pastoral Meetings in the East, for instance, it is not uncommon to find a large and bustling Sunday School, which is followed by a sparsely attended, totally silent and spiritually-dead Meeting for Worship—a Meeting held for no better reason than custom. In pastoral Meetings, despite the best efforts of the pastor, who is frequently almost the only deeply concerned and spiritually-minded Friend in the Meeting, the Meeting for Worship is all too often again a mere appendage of the Sunday School. It often is a form of ritual which is performed because it is customary, but has no life of its own, and there is all too often little spirit even of reverence. I have even seen an elder of the Meeting loll back in his chair at the back of the auditorium and pare his nails all through the "Worship"—so low have some of our Meetings sunk, so far are we from awe in the presence of the Lord, from communion, from the strange quickening of the soul that comes in a "gathered meeting."

Why has the Sunday School failed so dismally in its task of spiritual nurture? There would seem to be three main reasons: the methods, the materials, and the personnel. Of the methods, the one that seems to be the most destructive is the practice of reading some clipping

from the Bible round the class—a verse at a time. Nothing could be more calculated to destroy any sense of the beauty, dignity, and truth of Scripture than to hear the glorious words murdered in ten different ways by ten different individuals. Would it not be better to have one person read in general assembly passages from Scripture and other great writings long enough to be reasonably unified, and then to have a special class for the training of those who were concerned in the art of reading aloud? We should not, of course, look for tricks of oratory, but for sincerity and depth of understanding, so that great words might stand forth in all their greatness and reach the hearts of those who listen. If it is desired to encourage the participation of all, then why should we not have speech choirs, to develop in unison a sense of the majestic rhythms of the Authorized Version.

The materials, reading matter, etc., used in our Sunday Schools should again be a matter of grave concern. A large number of Friend's Sunday Schools do not even use Quaker materials, while even in the material prepared by various Friends groups there is little that is distinctive. But however well written the weekly lesson sheet, it is no substitute for the "searching of the Scriptures" and the study of the classics of devotion. Unfortunately in far too many of our Meetings the weekly lesson is accepted as an adequate contribution to the individual's spiritual development. Would it not be better, especially among the older classes, to read much more than is now customary, not only in the Bible, but also in the Quaker journals—that priceless treasure house of spiritual wisdom of which the present generation of Quakers hardly knows the existence—and to dispense altogether with the "lesson sheet?"

TRAINING FOR THE TEACHING MINISTRY

The problem of personnel is probably the most difficult one in any Sunday School. It is difficult enough to get people to teach as it is, and the harassed pastor or superintendent may well be pardoned for jumping at any teacher who offers himself. But if we have neglected the training of pastors, how much more have we neglected the training of those who are called—or conscripted—into the teaching ministry? This again is not to disparage the thousands of faithful souls who come, Sunday after Sunday, and give of their best. But it is probably true that a bad teacher, or even an ill-trained teacher, can do more damage to the Kingdom of God than a dozen poor pastors. Would it not repay us a thousandfold to set up institutions for the training of the teaching ministry, and to see that no financial consideration hindered those with a gift and a call in this direction

from taking a course of training Trade Unions are prepared to spend thousands of dollars on the education of a single individual with outstanding gifts. Are we prepared to do as much?

These judgments may have seemed harsh; they may be harsh. They are written out of deep concern and affection for this Society of ours. Even now in many places it seems to me to come nearer than any other to that visible manifestation of the Kingdom of God or earth for which we so desperately long. It is because of what it might be

that I cry so vehemently against what it is. It is because also that there are signs everywhere of new life springing up all over the Society that I cry against the dead wood that chokes the living shoots. And because the world has such desperate need for such a Society as ours might be, must we not break the grim sequence of historical degeneration and bring back the good earth again. Soil conservation can do wonders with land. Soul conservation can do the same for the spirit, and we are not yet an irreclaimable desert.

The Temperance Reform— An Adventure In Faith

By H. Millard Jones

THE struggle against the sale and consumption of alcoholic beverages in the United States is surely the story of a great adventure in faith. Beginning, as it did, in a day when there was little or no conscience on the matter of drinking, it grew to such proportions that in 1919 there were thirty-three states of the Union which prohibited the manufacture and sale of alcoholic beverages either by statute law, constitutional amendment or county and local option. Then came the enactment of the Eighteenth Amendment to the constitution of the United States, then in 1934 the Twenty-first Amendment, repealing the Eighteenth. Now we are living in the days when the foundations are being laid, plans for a new super-structure are being made, and a reorganizing of forces is taking place, which shall lead, sometime, to the utter annihilation of the liquor traffic and its attendant evils in America.

BEGINNING WITH MORAL SUASION

From those early days when drinking and selling of liquor were accepted as proper social expressions, to our own time, two basic and fundamental policies have been in operation. The first was the policy of moral suasion, wherein people were urged to refrain from drunkenness, then later, from any form of alcoholic indulgence. This was the method of pledge signing and made great headway to about the time of our Civil War. However a weakness in this plan of moral suasion developed; namely that with a highly commercialized traffic in the weaknesses of appetite and a powerfully entrenched and more than adequately financed business, mere moral suasion was not a sufficient protection for the people. Then grew up the second phase of the struggle, the policy of legal suasion—or legislation directed at the traffic itself.

This policy resulted in high license, local and county option laws, prohibiting laws both in the states and in the nation. It came to be clear that if drunkenness and its attendant evils were to be effectively dealt with, government must curtail, curb, or prohibit the traffic that preyed upon alcohol addiction. Powerful interests were arrayed against the fearless crusaders who had vowed to rid the world of one of its greatest evils. Those powerful interests won a great victory when they induced Abraham Lincoln, under pressure of a promise to repeal, to sign a bill levying a tax against alcoholic beverages to help finance the Civil War, which gave the liquor traffic a more or less legal status in the country. At least it was recognized by the Federal government and a policy of sacrificing morals for revenue had a precedent.

At the beginning of the twentieth century the movement to overthrow the liquor traffic again began to gather momentum until in 1919 two-thirds of the states had state-wide prohibition and sixty-eight percent of the people of the country lived under local, county, or state-wide prohibition.

Even though repeal of Prohibition came as a staggering blow, it has not destroyed the faith of millions of Americans that we can have a sober, liquorless nation; that ultimately our civilization will purge itself of the curse of the drink evil. There is now in America a great upsurging of sentiment on the part of the church people that bodes ill for the liquor traffic. People are becoming alarmed at the widespread prevalence of drunkenness, juvenile delinquency, waste of manpower, womanhood, and resources. Ministers are awakening to the fact that the church is itself endangered by the spread of the drink habit and that those virtues and attributes they are trying to build up

in human life are being destroyed by the use of alcohol for beverage purposes.

THE SUASION OF FAITH

Faith is venturesome, faith sees the need and the possibility of cleansing civilization of one of the mightiest destroyers of all history. Faith yearns, as Abraham Lincoln expressed it, for the time "when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured both the political and moral freedom of their species."

Conditions in our civilization, resulting in part at least, from the sale and consumption of alcoholic beverages, constitute a direct challenge to our faith and its expressions. These situations are not peculiar to our own time but have been a part of all civilizations where alcoholic indulgence has had a part. The Bible contains more direct statements and warnings of the evils of drink than concerning any other vice, including even blasphemy. It is not a new problem, but a desperately serious one.

For instance, to challenge your faith, we submit the following facts: In Minn-

esota last year we spent seventy-two per cent more money for alcoholic beverages than for the education of our boys and girls in the public schools of the state.

CONFIRMED BY STATISTICS

We have in Minnesota approximately 3,724 churches for the preaching of the gospel; we have 6,250 liquor and beer places to defeat the purposes of the church. Where the churches are open approximately 968,240 hours per year for the Kingdom of God; the liquor and beer places are open approximately 39,640,000 hours per year for the kingdom of Beelzebub. That is 40.9 hours the saloons are open for every hour the churches are open.

The Federal Bureau of Investigation reports for 1943 show large increases in arrests of young people as compared with 1942. Some of the increases of arrests on a percentage basis are: Girls under twenty-one years of age arrested on charges of drunkenness and driving while intoxicated increased 30.7 per cent, on charges of disorderly conduct and vagrancy 62.1 per cent increase; on charges of prostitution and other sex offences 64.7 per cent increase. For boys under eighteen years of age: arrests on charges of drunkenness and driving while intoxicated increased 25.2 per cent; disorderly conduct and vag-

rancy increased 32.6 per cent; rape increased 39.8 per cent and prostitution and other sex offenses increased 8.6 per cent.

OUR BLACKEST MARKET

We need only to call attention to the newspapers of recent weeks to be reminded of the vast illegal traffic in alcoholic beverages which has grown up and has been in operation within the past few years. Of course such operations are not classified as "bootleg" or "moonshine" they are "black market" under our present set-up.

Faith looks forward into the future with a steady gaze and sees the vision of what the world may be, and ought to be; it then sets to work in deepest and fullest consecration to bring about the accomplishment of its ideals, to make its vision a reality. Some time the world will be free from the curse of the liquor evil; faith sees that in the future, even as it saw the abolition of human slavery. Some day our descendants will look back and wonder how and why we ever tolerated and gave governmental protection to such a devastating destroyer as the liquor traffic. As a matter of fact, many people are wondering about that even now. Faith in the struggle against the liquor evil is, indeed, "The substance of things hoped for, the evidence of things not seen."

50 YEARS

of continuous service to Quakerdom

The Jubilee Number of

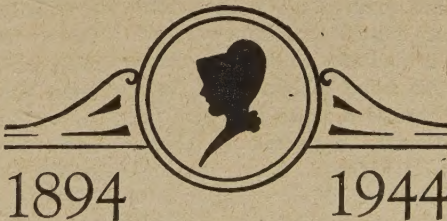
THE AMERICAN FRIEND

with facsimile pages of the first issue will be included in all subscriptions received before August 1.

Choice editorials from all former editors and in addition articles from contemporary writers will appear.

Extra copies of this important issue can be had for ten cents each. Order now!

THE AMERICAN FRIEND, Richmond, Ind.



Anniversary Number

JULY 13

EDITORS: Rufus M. Jones, Herman Newman,
S. Edgar Nicholson, Walter C. Woodward,
Errol T. Elliott.

The Peril of Inadequate Religion

A Sermon By Elden H. Mills

"... the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save; if he be the king of Israel, let him come down now from the cross, and we will believe him."—Matthew 27:41, 42.

SOME years ago, at a Sunday afternoon men's conference held weekly at the Bedford "Y" in Brooklyn, Dr. Cadman, following his afternoon address, was answering the questions which were fired at him in the question and answer period. Some of those extempore answers were jewels, combining profound thought and rich personality with magnificent prose. That afternoon, the replies had been serious, and then came this question, terse and brief, "Do the dead live?" Like the snapping of a mousetrap Cadman fired back, "They certainly do; if you don't believe it, come down and have a look at some of my deacons."

Unfortunately, far too many people in the church are amazingly moribund in soul, if not already defunct. I wonder if most people do not have the picture that religion is lifeless, that it is something to be gloomy about, something pallid and musty. Whenever I see a somber, gloomy minister, as though his religion had dyspepsia, I want to take him and his religion on a picnic. For the word gospel means "good news;" Jesus was as joyous a man as ever lived; "joy" and "abundant life" were ever on his lips. That should not surprise us, for only those who are capable of great pain are capable of great joy; joy and pain have the same root. But a gloomy religion—there is something vastly inadequate about that.

I want to talk with you about "The Peril of an Inadequate Religion." That may strike us rather violently, for at best our religion is usually little enough. None of us has arrived. The little that has been our experience, however, we should like to believe to be an asset, rather than to have it impugned as a peril. But there is a sense in which religion is always a perilous thing, especially at its highest. That does not mean it is gloomy. Many people love the peril of mountain climbing, the risk of battle, the adventure of flying. Just see how it drove the man who was closest to God that ever a man came, to a cross-crowned death.

There is a bronze plaque at Hartford Theological Seminary in memory of one of its finest students, a graduate who went some years ago to Turkey, and the inscription reads, "Killed by those he had come to serve." Our Pilgrim Fathers braved an unknown, fearful

ocean in a vessel you would not dare sail on Lake Michigan, to an unknown land filled with rocks, forests, rugged winters and Indians, because they had a religious drive within them which could not be satisfied in their native land. Religion at its best is a peril—always was and always will be.

THE TEST AT CALVARY

At the crucifixion, it was the chief priests, with the scribes and elders—the best religious people of the hour—who jibed: "He saved others; himself he cannot save. If he be the Christ, let him come down from the cross and we will believe him." Not only done to death by the spokesmen of his own religion, he was mocked and spit upon by them. And then, having accomplished their bloody deed, while looking on to jeer, these best religious people went the limit of hypocrisy by flinging out the lie that they would believe him if he came down from the cross. They professed to be open-minded if their suggested test were demonstrated with success while their very context was alive with the inference that they believed he did not have the power to come down. So it is that we crucify the Lord of Life ever again because the religion which has solidified in us is inadequate. That makes the Church of Christ not a group of saints, but sinners. Lest we crucify him contemporaneously, we must summon ourselves to self-examination and critical alertness that the religion we have becomes not a peril.

Perhaps those who heard the gibe of those who paraded about the cross—"He saved others; himself he cannot save," thought it a good one and laughed about it. But no—it is true—true of him who drinks deep. I am thinking of the doctor who, working early to late in saving others, is not saving himself. Not only does he force himself to do three men's work, but constantly virtue with which he heals his patients passes from himself to his patients. Of course he could not come down from the cross—in saving others he could not save himself. Christ's enemies thought they made a gibe, proving something about him. It did, but the opposite of what they thought. What religion they had was indeed a peril.

HOW FAITH IS TESTED

Almost everyone we know confesses a belief in a Supreme Being. But with all our wistful inquiry, it is a task of a life-time to approach a working faith in God. But we must begin somewhere. Children who were taught to pray at their mother's knee come to an age of

questioning. They go to schools where science is exact, where chemical experiments conducted without error come out with such accuracy that books can be printed as texts, accepted as universally true. It is no wonder that God and the religion about him are questioned in a day when dozens of millions are engaged in processes which negate his love. But our accepted temper to admit God a problem to be solved—as Something upon which a discussion group can bring some light—belies the very effort. Too many of us have the rather settled opinion that God is beyond the bounds of our knowing, but if somebody will give us proof we will believe in him. I confess multifarious evidence of his Being, but no laboratory proof. Active living faith that has made him so real to men and women in all ages, however, never has rested on "Come down and I'll believe," but rather in the midst of doubts to make the thrust of faith—"I believe—I'll bet my life that what ought to be true is true—help thou my unbelief."

PERIL WITHIN WORSHIP

Then again, there has been the easy way in which we have allowed ourselves to substitute a worship of Jesus for the following of Jesus. This began in Jesus' own day and he warned against it: "Woe unto them that say 'Lord, Lord,' but do not the things I say." Historically the church creeds have been so occupied with making clear that Jesus was divine that they have lifted him to the position of a Deity to be worshiped, and forgotten that his was a life to be followed. It has been one of the subtle tragedies of Christian history that we have gotten rid of the drastic responsibilities which Jesus lays upon us by turning around and worshiping him.

Dr. Fosdick uses the illustration of Lincoln. No sooner was Lincoln shot than friends and enemies began to elevate the martyred president to an almost sacred height no other American has ever held. While doing that, America practically worshiping at his grave, the American government put into effect a policy toward the South which was the violent opposite of all he had stood for and advocated. The way we got rid of Lincoln's policies was to worship Lincoln—the last thing in the world he ever would have wanted. "Suppose we were to say," states Dr. Sockman, "'We are going to follow Jesus as precisely as possible, however it comes out,' what would happen? It would mean—, well, we do not know just what it would mean. That is the point. Our Christian profession would become an adventure." But to worship Jesus only—how alluring and how easy—an utter peril to Christianity.

Then too, a little religion may mean escape from reality. Belief in God has

over and over been used as a way out of life's hard challenges. A college senior came in my study last week to discuss a pressing personal problem. It was fraught with difficult decision, and the right thing to do was not apparent, although the future consequences of impending choices were obviously great. She had risen to leave, with hand on the door-knob, when she said, "Well, I believe that what will happen was meant to happen so I'll let it go at that." And I rose up to say, "Take off your coat and sit right down again—this hard challenge cannot be escaped so easily." For God is involved in that. That takes away the responsibility for a world at war from men who are responsible and throws it upon God, and makes the all-loving God despicably unethical. That sort of fatalism makes the bomb, fall in London and kill Dr. Weatherhead's friends—a man, wife and three little girls—was meant to kill them—well, what kind of a God is that? We may not be able to think out all the right answers, but some that we ought to think out must not be escaped by throwing them back upon God.

What shall we say further? More, indeed. When one contemplates the

many tangents and cults to which people fly in their confusion, one can only conclude that for many people a little religion often does harm. To be sure, the prevalence of religious cults indicates a sterility within the Christian Church. But the eagerness with which people seek surcease and some glimpse beyond the veil, by their visitations to spiritualist camps and various flimsy cults, shows a vast distrust of the long-view which essential Christianity has of the God who was in Christ. The naturalness of Jesus' faith in God, the wholesomeness of life, Jesus' making of the workshop a sanctuary and of the marketplace an avenue to God, the heavenliness of nature's beauty, and the divinity in little children—no, no, his was no stilted religious aloofness, but the finding of God in the whole arena of life.

If I have talked very close to some troubled spot in your soul it is because I too am conscious of inadequacies in this glorious faith which is ours in my own life. But to be conscious of our sins is already to be on the march out from them. I challenge you to no half-way measures, but to make that march under the banner of the lord of Life, and to do it with abandon.

The Epistle from London Yearly Meeting, 1944

DEAR FRIENDS,—Again we have met, with few visitors from other Yearly Meetings. In spite of this we have been increasingly conscious that we are members of a world-wide community of Friends. Epistles and greetings have had a peculiar value. We have sought to respond to the invitation of one Continental Yearly Meeting to pray with them—"We do not ask Thee to keep us safe, but to keep us loyal." We may hesitate before we claim that we suffer with our members in Europe and elsewhere, but their steadfastness has certainly been a strength to us. When we think of the world's sorrows, we can only cry, "Who indeed is sufficient for these things?", and seek a renewal of our faith and of our desire to help, in the knowledge that not one sufferer is without our Father's love.

We have met at a time when the world holds its breath in anticipation of a mighty military adventure. We dread to think of the cost in suffering and destruction. On all sides it is claimed that this price must be paid to achieve peace. At the bottom of our hearts we know that peace does not grow out of devastation and destruction, and that it cannot be maintained by repression. The

mounting violence begets hatred and desire for revenge. Those who have perfected the way of achieving ends by ruthless force are thereby unfitted to make peace. For peace can only grow in an atmosphere of mutual respect and cooperation. This we know, but we have watched the god of force dragging men down, causing them to accept one terror after another as the price of victory. We have ourselves too readily been numbed by his freezing breath.

In this tense situation we affirm our conviction that there is One that speaketh to the world's condition, and that his love guides our feet into the way of peace.

Jesus wept over Jerusalem because of his unheeded invitation. He knew what awaited his people; he could not avert it, but his determination to follow the way of love introduced salvation into the world. Because he had entire faith in the love of God he could, even at that moment, leave his peace with his followers.

The way of love may not at once be successful in overcoming evil, but we are convinced that it is the only method that offers any hope of doing so in a positive and creative way. To all

Friends we would say, "Be not deceived, God is not mocked." Go out to meet him who would guide your feet into the way of peace. Enter his service with fresh inspiration. To point out evils is easy; it is far more difficult, but far more worth doing, to picture the good in such living and attractive colours that it shall win the response of men. Let not your service spring from a vision of the blackness of evil, but of the shining brightness of the love of God.

There are those amongst us who are being called to bring help to the sufferers of war. Let us support them with our thought and prayer. May they be enabled in the power of God to bring light to them that sit in darkness and in the shadow of death.

Some Friends are impelled to enter the field of political and social life. They also should have our active interest and support. We hope that their work may be of such a quality and character that men seeing it may be led to a knowledge of the love and power of God which is their inspiration.

When we think of the life of our own Society we know that the power of love does not always reign as it should. In this Yearly Meeting we have found that our differences tend to keep us apart, and are not always transcended at once. In the coming days there will be great changes in the life of the Society of Friends. In making them we shall need the insight born of years and responsibility, as well as new vision and enthusiasm. If these remain separate, our Society will not be a body fitly framed and knit together. We ask all our members to have a greater faith in the convincing power of truth. Do not only occupy yourselves with pointing out where others are wrong, but with persuasive words and life bear witness to the truth, and allow it to win its own acceptance. The unity that results from following the light arises at a meeting place between God and man. When we meet one another there, the result is the building up of the body in love, an instrument in the hands of God.

We have spoken of the power of love in the wide reaches of international life, in the nearer field of political and social life, and in our own Society. Without the loyalty of each individual Friend, the life and service of our Society are weakened. To each one who hears this Epistle read we would say:

Dost thou follow the highest that thou hast seen?

Dost thou welcome him who would speak to thy condition?

Signed in and on behalf of London Yearly Meeting.

W. MAUDE BRAYSHAW,
Clerk.

31.v.1944.

IMPRESSIONS OF INDIA

BY JAMES G. VAIL

The fact that most of the people of India live in villages is relatively well known, but if the picture called up by that statement includes the idea of ready access to the city, to transportation and all the amenities of modern civilization, it is completely false. Even those communities relatively near traveled roads and but few miles from big cities have a separate life of their own which may have been sufficient two hundred years ago, but is ill suited to stand the stresses of the present time.

This morning our car stopped at a tiny station on the very narrow gauge railroad, really but a stop at the edge of the jungle. Its name is Rama-Krishna. Here we took a path into a riot of tropical growth. Great lianas hung from a tangle of trees, butterflies of many kinds, colours and sizes were everywhere, bright birds were all about and the jungle echoed with their cries as we walked along. We saw a boy who had caught a large snake-like fish known in aquaria as the channa; men walked with baskets on their heads or thighs and women carried water in shapely jars. When the path opened on the village the first structure we saw was a small tower of red brick, perhaps eight feet on a side and fifteen feet high. It had a graceful dome-like roof and the appearance of great age, for many of the outside bricks were weathered to a quarter of their original size and gave an air of extreme dilapidation. This is a temple dedicated to Shiva. On the sill of a little window on one side were a few fresh sprays of white flowers.

As we arrived mothers and children began to gather, some to participate in a distribution of milk, some to gaze in curiosity at the strange people who represented the gift. A little off the small clearing where the village gathers was a thatched house given by its owner for the purpose of relief, and here was the little fire of sticks and the iron bowl in which the milk was diluted and boiled. The usual chairs were brought to honour the foreign guests. The boy as usual tied the rope between his feet and went up the palm tree for coconuts; the man with his inward curved knife cut off the ends and made drinking holes and again we were refreshed with the cool milk of the nuts.

The mothers and children entitled to receive the milk were directed to sit separately from those better nourished and not on the lists. The milk was rather slow in coming but these hundred and twenty sat patient and uncomplaining as did four gravely emaciated old men. Perhaps two-thirds of the children had been brought up to fair condition as to weight, but there were

many evidences of malaria, scabies and some who, though they had survived the most intense phase of the famine, were pitiable sights. There were some very pretty scenes—little sister about six feeding alternate spoonfuls to tiny brother, three, and to herself. She dipped a graceful finger into the black wooden spoon without a handle to see that the milk was not too hot for brother and blew on it till it seemed right. There were numerous appealing scenes and I wished mightily for a camera but we have not yet succeeded in getting film.

Economic pressure on the villages has gone far to break down caste distinctions. All the main castes were in this group. Some of the upper caste mothers seemed a bit uneasy and drew their shawls into a sort of hood partly covering their faces in our presence—for we too are outcastes.

A half-pint of milk a day seems a trifling gift, but to these people, never well fed and depleted by extreme privation, it may be the difference between disease and health or even between life and death. The less accessible villages are usually worse than those I have seen. Much credit is due to those who have organized this work and the many native helpers without whom it would not be possible.

TOWARD FELLOWSHIP
IN MEDITATION

Conducted by Herman Newman

ADORATION

Holy, holy, holy, is the Lord of hosts, his majestic splendor fills the whole earth!

Isaiah 6:3 (Moffatt).

* * * *

Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heaven above, and the moral law within. . . .

IMMANUEL KANT.

* * * *

Thou whose face is as the lightning and whose chariot as the sun,
Unto whom a thousand ages in their passing are as one,
All our worlds and mighty systems are but tiny grains of sand,
Held above the gulf of chaos in the hollow of Thy hand.

FREDERICK GEORGE SCOTT.

* * * *

It was the experience of mystery—even if mixed with fear—that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which our minds seem to reach only in

their most elementary forms—it is this knowledge and this emotion that constitutes the truly religious attitude.

ALBERT EINSTEIN.

* * * *

And as the mighty organ rose to the thrilling crisis of real sublimity and beauty, there were not a few for whom the windows of heaven were opened; and wide eyes with a far-away gaze, were seeing that which never was on land or sea,—for the believing heart had come to them once more. Under the hypnotic spell of thrilling music, the critical mind had flown, making possible the mystical mood in which visions of the beautiful, and the noble and the good once more held sway. And heaven seemed near and God seemed very real, and home not quite so far away.

GEORGE W. FISKE.

* * * *

Forever building faith from what he knows

In his own heart, he opens secret gates
To the unknown; striving to guard, to nurse

The infinite idea he slowly grows
Into the very substance he creates,
And gains a foothold in the universe.

SARA KING CARLETON.

* * * *

The modern man of science and the modern man of faith face the same impenetrable mystery. Both stand in the presence of vastness, solitude and deep night which no science or religion can completely explain. But both the man of science and the man of faith are justified in believing the mysterious universe has some profound purpose which is of tremendous significance to the life of man—a strange little creature whose eyes are lifted in awe and wonder toward the vastness and the mystery which has produced him and endowed him with dreams that will not die.

JEAN S. MILNER.

* * * *

Wonderful . . . is the way in which beauty breaks through. . . . Even the minutest things reveal it as well as the sublimest things, like the stars. Whatever one sees through the microscope, a bit of mould for example, is charged with beauty. Everything, from a dew-drop to a mountain, is the bearer of beauty. And yet beauty has no function, no utility. It is its own excuse for being. It greases no wheels, it bakes no puddings. It must imply behind things a Spirit that enjoys beauty for its own sake and that floods the world everywhere with it.

RUFUS M. JONES.

* * * *

Open the windows of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain Thee with all our powers of adoration and love.

CHRISTINA ROSETTI.

Forum

Editor, THE AMERICAN FRIEND:

I want to find words to tell you how hungrily my spirit digested your editorial, "Moral Ambiguities," in the June first edition.

Our western civilization has all of us; has every one of us in the grip of its prevailing race consciousness. Personally as I catch glimpses, while in the silence, of its ruthlessness, its self-righteousness, false buoyancy, and see the paralyzing effect it holds over even the most concerned among us; I am sickened, horrified, and feel desperately the need for something powerful to save me, as an individual.

There are few humans to whom one can look for that something, and fewer printed words which carry weight; depth; power sufficient to analyze and help us to break the spell of self-hypnotism which is deceiving us and ruining us—truly ruining us.

We have been thrown off our feet by reasoning that dazzles our intelligence but undermines the very tap roots of character and spiritual awareness. Unconsciously we follow the current and unconsciously aid in hypnotizing each other into believing in a fool's paradise.

Only spiritual dynamite will save us now. Any of us who are given vision to catch glimpses of our true situation must; if we want to be saved ourselves; exert ourselves to speak out with spiritual dynamite for pure, unadulterated, universal and eternal truths. Our testimony must be given boldly and impersonally.

May God help more of us to awaken from our lethargy and our comfortableness before it is entirely too late.

Dupo, Illinois. EDITH WHITESIDE.

Editor, THE AMERICAN FRIEND:

I have read with interest your editorial, "Let the Quakers be the Quakers" (December 2, 1943) and also "Call the Police" (December 30, 1943.)

I take issue with those of you who justify a distinction between a code of personal responsibility and what a group of Friends, or of Christians, should do as an official body. I realize that people often act in two different capacities, but I do not think that it is a good idea. On the contrary, I think personal conduct and group conduct have got to be brought together, and a Friend in his attitude towards war ought to follow a consistent standard both as an individual citizen and as a member of the Society of Friends. Nevertheless, I am very glad that a good many Friends who feel they must

support the war themselves still want the Society to hold firm to its peace testimony. I think it represents on their part a confused, but a rather broadminded attitude.

I am glad to have your views on the International Police Force. I did not realize that you held so strongly against that idea. I am convinced that the international police idea is a dangerous, as well as a thoroughly impractical proposition to advance at the present time when there is no international community aside from the community of empires.

PHILIP E. JACOB.

CPS, Philadelphia.

(Editorial Note. If Philip Jacob will read again the editorial of December 2, he will discover that we did not draw a distinction on moral lines. Rather we pointed out the varying responsibilities as between the person and the group of which he is a member. We left room within the Society of Friends for a variety of opinions, but drew a limit to what the individual has a right to demand as action of the group. A Quaker group *as such* must remain Quaker, even though it cannot speak to all political questions to which its members might rightly speak.

As to our Editorial of December 30 we do not oppose an international police force from a peace doctrinal point of view primarily. We approach it rather from the practical viewpoint. We think it won't work—not for long. So far as *force* itself is concerned the nations will use it in a bad way, or a way not so bad. We believe in getting as much as we can, in moving away from force to something better. We can hold to our testimony and pull international behavior as far as possible in that direction.)

Editor, THE AMERICAN FRIEND:

It seems that early Friends appreciated the value of the history of people and events of their times. This is attested by the journals of the early Friends and the returning of Minutes granted for services of various kinds, which Friends Meetings were careful to record. But now for almost a century, Friends have not kept journals or memoirs much. This lack has been supplied, in a comparatively few cases, by the published lives of some Friends, and to some extent in the returning of Minutes to their Meetings, and in memorials to yearly meetings; but for the most part no adequate record exists of Friends workers and work for some one hundred years.

In the usual memorials, and largely in obituaries of Friends, it could be said of them as of Melchizedek, "Without father, without mother, without descent; having neither beginning days, nor end

of life." Why could not the Five Years Meeting Executive Committee begin the collection of vital statistics of well-known Friends, containing names in full, date of birth, marriage, death, names of parents, of children, and the main facts of their lives? This information could be kept on file in your offices to be used when needed. Much of this information could be used from time to time in THE AMERICAN FRIEND, and all of it as a reliable source for future historians to draw upon. If this is neglected much longer, those who could now furnish such information will have passed away, and these facts will be forever lost.

If an appeal were made through THE AMERICAN FRIEND for people generally, to help in doing this most important work, by sending in such information as indicated above, I think they would respond.

TRUMAN C. KENWORTHY.

Richmond, Indiana.

(Editorial Note. Through the inspiration of Truman Kenworthy we have begun the collection of data on prominent Friends of the past. Some original material on John Henry Douglas has come to us recently from his family. We should like to encourage Friends elsewhere to help us build such a file regarding other well-known Friends.)

Editor, THE AMERICAN FRIEND:

May one remind A. J. Weaver and readers of his letter in the forum of May 18 that Jesus introduces a new and rather revolutionary concept of justice?

The law decrees, "An eye for an eye, and a tooth for a tooth": if your adversary takes something away from you, the equivalent must be taken away from him.

The gospel adds, "But I say unto you, That ye resist not evil (i.e., That ye balance not evil against evil): but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." In other words, if your adversary takes something away from you, you are to give in addition, freely, the equivalent of what he takes by force (which incidentally is the one way of exercising freedom in the face of superior force).

If each one of us sincerely and faithfully practiced that ideal of justice, there would be little need for us to resort to violence in defense either of God or of "the poor, the weak and helpless." If at first sight the principles here expressed seem to us weak or immoral or even silly, we shall do well to remember, "Christ crucified, unto the Jews a stum-

bling-block, and unto the Greeks foolishness; but unto them which are called . . . Christ the power of God, and the wisdom of God."

CONSTANCE W. BOUCK.

Denver, Colorado.

Editor, THE AMERICAN FRIEND:

President Roosevelt apparently started something with his radio prayer of June 6. Now everybody prays. On the face of it that sounds good. We haven't prayed enough in the past. But we are praying so glibly now! Every time I turn on the radio somebody is praying. The climax came when on this week's "Truth or Consequences" program a lady was asked, as a "consequence" of failing to give the right answer to her question, to pray for the men overseas. I don't listen to the ball games, but if I should tune in at the time of the "Seventh Inning Stretch" I should fully expect to hear the shortstop leading the crowd in prayer. This has me bothered; I wonder if the Lord is bothered too.

Praying has always been a difficult job for me. I never felt right about telling the Lord what to do. I always wondered if maybe He didn't know more about it than I did. After I hear people pleading with Him to do the most absurd things. I'm profoundly thankful the Lord has good judgment,—otherwise the consequences would be terrific. I think the President might even be surprised himself if his prayer were answered. He closed with "Thy will be done." If the Lord's will were done I wonder if the war would not end short of the predicted million casualties and unconditional surrender. Personally I agree with the Methodist Church; God has no stake in this war.

I can't pray for our men overseas without praying first for forgiveness for what we are making them do. The burden of guilt for this war lies heavily upon all of us. Neither can I pray for our men without also praying for the innocent victims of the war they wage. That includes millions of people in Europe and Asia—perhaps some of the Axis soldiers and civilians, too. Praying nowadays is hard work. It makes me sweat to pray; it makes my head ache. I wonder sometimes if all the prayers we hear are really addressed to God anyway. I'm afraid some of them are only addressed to the local audience. They should begin, "My Friends," instead of, "Our Heavenly Father."

FLOYDE SCHMOE.

Seattle, Washington.

GOD CALLS TO THE FARM

My home is on a farm in Southern Indiana. I attended college for three years before being inducted into CPS. I also spent two summers in A.F.S.C. work camps. This background has led

me to believe that basic social change must begin at home and grow from the small community into the larger community.

I have come to the conclusion that there are great possibilities for service in the small community. I have decided to return to my home farm and community and work from there. This will mean producing a simple living on the farm and giving as much time and attention as possible to activities beneficial to the community as a whole. Of these, the local country church is one of the most important. Elementary education is another. It should be possible to develop community cooperation in such fields as recreation and medicine. Various phases of agriculture should be greatly improved by more cooperative procedures. For instance, my home farm is quite hilly and has considerable woodland. I am now learning how to care for forest land. This experience will help me in developing my own woodland and also that of others. A community saw mill would be the next logical step.

Some of these ideas probably will not work out, but it will be worth trying. I am told that the idea will never pay financially. That is probably true, but I am more concerned about building the Christian Community than making money.

Since most of the farms in my neighborhood are not large and the farm families are not wealthy, there is often need for pieces of machinery that one farmer cannot afford to buy. Perhaps we can arrange to buy such machines in partnership or exchange work in such a way as to make it possible for such machines to be owned in the community.

Another difficulty in the region of my home is the low grade live stock owned by individual farmers. Each feels that he cannot afford to buy high grade breeding stock. This is true; but there must be some way by which, as a group of neighbors, we can find a way to raise the quality of our cows, pigs, and chickens.—From a CPS man.

THE SCARSDALE MEETING SCARSDALE, NEW YORK

Beginning in May, 1942, several Friends living in and near Scarsdale, finding themselves suddenly confronted with gas rationing, and the attendant difficulty of getting to their Meeting for Worship at Purchase, began to meet on First Day at the home of Ruth and Charles Perera on Hathaway Lane, in Scarsdale. This was continued until early fall when it was felt that perhaps we could again get to Purchase. A few weeks' attempt clearly indicated that our meetings in Scarsdale had kindled in

our hearts the desire for a permanent Meeting there. The need and practical advantages of such a Meeting seemed very clear to many of us. We felt, however, that a further testing period would be valuable to entirely settle the matter in our minds.

By the fall of 1942 the group Meeting for Worship had become so large as to overtax the hospitality of the Perera household. Accordingly, arrangements were made for the use of the Girl Scout House on Wayside Lane. Meeting for Worship, together with First Day School, began regularly here on February 14, 1943. The Meeting continued in this way for Worship, and soon it became plain that the period of testing had proven without doubt the desirability of forming a Preparative Meeting. Our birthday meeting on February 13, 1943, was attended by over seventy-five, including many new Friends, as well as older Friends from Purchase, Scarsdale, Larchmont, New Rochelle and other nearby towns.

The Scarsdale Friends met the week following February 13, and prepared a petition, directed to Purchase Executive and Preparative Meeting, expressing the desire to establish a Preparative Meeting. This petition was presented at a special business meeting in Purchase, the following First Day. A committee was set up to investigate and bring in recommendations at the business meeting in April. The committee reported in favor of such a Preparative Meeting, and it was authorized to continue its work, and to set up the Meeting.

The Meeting was officially established on May 28, 1944, directly following the Meeting for Worship. The Meeting for Worship was attended by about one hundred twenty-five, many of whom were from Scarsdale, and others from neighboring towns. Albert Lockyer, Chairman of the Organizing Committee, spoke of the desire and need of a Meeting in Scarsdale, and expressed so effectively the thoughts in the minds of all, that the new Meeting shall go forward, and this with the blessing of Purchase, our parent Meeting.

The Meeting approved the appointment of Clyde C. Whipple and Ruth B. Perera as clerks, and Waller V. Morgan as treasurer and collector.

The Meeting begins with about twenty-five adult members and twenty minors. There are in addition six other individuals who are planning either to transfer their membership or to become members of the Meeting.

CLYDE C. WHIPPLE,
RUTH B. PERERA,
Clerks.

The Scarsdale Meeting is a United Meeting, associated with both New York Yearly Meetings.

RAMALLAH FINDS HERSELF

BY EVA TOTAH

Through days of heat, through days of wind and cold people had been praying for rain—for latter rains, and on "the day" it came. It was not just a rain, it was a downpour. It came in sheets, it flooded the gutters, it kept it up all day. In spite of nature's overflow, all those entrusted with responsibility for the Hospital Subscription Tea functioned. The forty long loaves of sandwich bread furnished by ladies of the Committee arrived and were spirited in between drops. Tables were arranged for one hundred seventy-five in the big boys school dining room, with thirty more in the small dining room opening into it. Then came the ladies with flowers to decorate—with armloads of flowers. Where in all the drenching rain could they have found them? But there they were, and soon the rooms looked festive.

By the time Miss Helaneh and her girls had their pretty cakes and sandwiches in place, the crowd began to arrive—an hour before the time. Ready and eager to come they took the chance of a momentary lull in the storm. They came by bus, they came by taxi, they came walking in the rain. The Ramallah Boy Scouts were on duty to care for their rain drenched coats and usher them in. Almost before the sixteen pretty waitresses had tied their dainty aprons, pinned on their nosegays and taken their places, the crowd poured in, expectant, ready. The great occasion had arrived. The people of Ramallah were there—all the leaders from every tribe, men and women, young men and young women. They had come to do a great, historic deed. They had come determined to build a hospital.

Grace was said, tea was served, the spirits of everyone ran high. Then tea was removed and the meeting settled down. As president of the Hospital Society, Khalil Totah introduced the speakers. The District Officer and his wife were the patrons. A celebrated Arab poet had written a poem for the occasion; one of our own young men had another poem to mark the event. A Moslem neighbor of Ramallah gave an enthusiastic speech, and then the hour having arrived, the president gave high words of encouragement and opened the door for subscriptions. The largest gift was five hundred pounds for a chapel—how fitting—for a hospital should minister to the spirit as well as to the body. There was another gift of two hundred pounds and then about fifteen one hundreds.

The money came pouring in—never a moment's lull, a waiting line with checks, stacks of bills and excitement. It reminded one of a great crowd await-

ing election returns. Saman Daud, the Magistrate, as treasurer, called out the gifts spelled by Jabra Anqar, advocate as secretary. They were assisted by Dr. Jiryis Mansur and Dr. Khalil Jubran, members of the Committee. Other members of the committee were on call to carry in the checks and piles of bills. The whole Committee was busy receiving, counting, recording and announcing sums, and still the money came—lists of gifts and piles of bills. At last nobody was waiting and before there was a hesitation, the Mayor's subscription was given and the list closed. Then additions had to be made while the town speculated on how much it would be. Surely it would be more than three thousand pounds—would it reach four thousand? And to think that some had been hopeful to make one thousand.

Then it was announced. More than 4,000 pounds! Ramallah could have a hospital. The land could be bought at once and in due time the building could be started in a modest way. But it must be the best and most modern! From the outskirts of the crowd came the zagroot, the call of the women at a wedding, a call of joy. Yes, Ramallah had reached maturity, this was her wedding.

GLEANINGS ON RURAL LIFE

Recently two Friends, farmers in Ohio, have come forward to say they would like to have the Rural Life Association help them to work out plans for the constructive social usefulness of their farms. One will give the use of the farm free to help establish returning CPS men or others who wish to farm, set up a small community or develop some rural enterprises. The other Friend would like to have a Young Friends couple or a family with peace interests as renters. The farm may be used in constructive social experiments and might become an extension center for a Friends college which is within easy driving distance. These offers were voluntary. At least a hundred more such offers are needed.

Arrangements can be worked out to fit the needs of the families and the local situation. Thinking and planning should begin now. There are hundreds of Young Friends and peace-minded young people who will want to get established on the land or in small communities as they return from CPS and the armed services. They want to build their lives and families into communities and a society which leads away from war. We have an obligation to these young people and a special one to those in CPS. They will need loans, assistance and counsel. The Rural Life Association is ready to act as a clearing-house.

PENDLE HILL NOTES

Pendle Hill's Summer Session will begin at tea time, four o'clock, on Saturday, June 24. In spite of the many demands on most persons today, perhaps even because of them, a good enrollment is expected. The date of Horace Alexander's arrival is still uncertain. Opening lectures in his course have been arranged by Rodolfo Algiotti, who recently arrived from Switzerland, and Galen Weaver from Honolulu. The former will speak on problems and prospects of European relief; the latter on the situation and the future of American citizens of Asiatic ancestry and inter-racial policies in Hawaii.

The spring term ended on June 15 with the reading of the Log, a lively review of the main events of the term commented upon in prose and verse. During the concluding weeks twenty of the students read papers.

Though the number of students continuously in residence from October first till June has been less than in the two or three preceding years, Pendle Hill has, for the most part, been full to overflowing because of individuals and groups that have come for varying periods of time. Conferences have been held at Pendle Hill during most of the spring week-ends. Recent lecturers from outside have included Saul Alinsky, Mary Arnold, Herbert Bergstrom, Edmund Burbank, Sharon Brown, Sarah Cleghorn, Rufus Jones, Anthony Lehner, Arthur E. Morgan, Walter M. Philips, Frank A. Wilson.

Three students of last year, Harper and Mildred Brown and Martha Wakefield, returned in April as volunteers to put in the vegetable garden. As a result of their labors Pendle Hill is now reaping the results of the most promising garden in its history. The kitchen now receives daily supplies of lettuce, radishes, turnips, spinach, onions, and beets.

Pendle Hill's Quaker library has been slowly growing through gifts from the libraries of Swarthmore and Haverford Colleges and from several individuals among whom Willis Vail, of Quakertown, is especially to be mentioned. As Pendle Hill is, first of all, a center for study in Quaker subjects, friends who give books can be assured that they will be used. Duplicates of books already in the library are welcomed as these are distributed to Meetings, individuals, and public libraries desiring them for special study. As there is at present no agency for distributing used Friends books, Pendle Hill is assisting in this function. Susanna Smedley has been engaged in cataloguing Pendle Hill's Quaker library, using the same catalog numbers as are used for the Friends Historical Library at Swarthmore.

QUAKERDOM • AT • LARGE

In spite of war conditions, Pacific College graduated the largest class in its history on June 6. Degrees were presented to twenty-one graduates by President Emmett W. Gulley.

* * * *

William J. Sayers, minister of Muncie Friends Meeting, has for years been called widely for baccalaureate and Commencement addresses. His most recent call was for the baccalaureate at Muncie High School, with three hundred and sixty-five graduates.

* * * *

A piano, a set of drums (bass, snare, symbols, etc.), and an accordion, is wanted for CPS camps at Powellville (piano and drums) and Trenton. If you know of other musical instruments that could be made available to CPS camps—as gifts, loans, or at low rental or sale cost—please communicate with the CPS Education Office, AFSC, 20 South 12th Street, Philadelphia, 7.

* * * *

The Seattle Friends Center announces that Eleanor W. Taber of Twentieth Street Meeting, New York, is coming to Seattle July 1 as the new executive secretary of the Center there. Eleanor Taber has for several years had a position at the Cloisters Museum, New York, and has been Clerk of the Twentieth Street Meeting. Beatrice Shipley, who has been secretary of the Seattle Center, plans to go to Los Angeles for six months or a year, to study.

* * * *

General Conference Friends extend a cordial invitation to readers of THE AMERICAN FRIEND to attend the annual conference held at Camp May, New Jersey, June 23-30. As usual the program includes a very stimulating series by leading Friends and others.

These include Horace Alexander of London Yearly Meeting, Clarence E. Pickett, Howard E. Kershner, Henry J. Cadbury, Eduard C. Lindeman, James Gordon Gilkey, Bliss Forbush, George Walton, William Hubben and Raymond Wilson. Meetings and conferences for Younger Friends are also arranged. It is planned for family attendance.

A conference for Young Friends of high school age will be held during the same time.

NEWS OF OUR MEETINGS

Millard Powell, former pastor of Pueblo, Colorado, was appointed as Superintendent at Nebraska Yearly Meeting, to fill the vacancy created by the resignation of Glenn A. Reece, who is taking up a similar responsibility in Western Yearly Meeting.

* * * *

Friendsville, Tennessee, Friends are fortunate in having had Richard R. Newby as pastor since the middle of February. His evangelistic messages each Sunday morning have been most helpful in leading the membership into deeper spiritual living. His messages in the young people's meeting have also been beneficial, as well as his counsel in the various organizations of the church.

* * * *

The Grace Missionary Society, named for a faithful member, Grace Philpott, has set aside one silver offering a month for the United Budget. This has been named the Dorothy Pitman Fund; many of our members, having met Dorothy Pitman when in the East attending Yearly Meeting, wish this to go to her as a gift from Everett, Washington.

* * * *

As has been the custom for a number of years, High Point, North Carolina, Friends observed Mother's Day with a mother-daughter banquet on May 14. Some one hundred seventy guests enjoyed the program, the highlight of which was a cleverly illustrated talk by Helen T. Binford of Guilford College. Another anticipated occasion is the Commencement Sunday service at which time the young people in the Meeting who are graduating from high school have charge of the morning worship service.

* * * *

Wabash, Indiana, Quarterly Meeting convened in Amboy on June 3. Several delegates were in attendance from Wabash and New Holland. Aaron Napier of Winchester spoke in the morning session, basing his remarks on the miracle of the loaves and fishes. He stated that the world has depended, and will continue to depend upon its youth to accomplish things, and that the most important part of any church is its children. A dinner was served by the ladies of the Amboy Meeting at the close of the service.

* * * *

The spring meeting of Puget Sound Quarterly Meeting was held at the

Friends church of Everett, Washington, on May 5 and 6. The Friday night meeting brought together the three Monthly Meetings, when Nora Replogle spoke of her travels in Alaska. She had an interesting display of Alaskan curios. The Everett choir furnished the music. Saturday morning the meeting was turned over to a worship service, lunch being served at noon with a business meeting following.

* * * *

Salem, Iowa, Quarterly Meeting convened at Hickory Grove on May 20. Ministry and Oversight Body met at ten o'clock, when Carrie Wickoff, pastor of Stockport and Hickory Grove, spoke on Faith. Paul Barnett, Yearly Meeting superintendent, brought an inspiring message on Saturday morning on the subject, "For Me to Live is Christ." Clerks for the business session were Dewey Pickard and Mrs. Peterson. Bessie Collins was in charge of the afternoon meeting which was on the subject of missions. Paul and Alice Barnett both spoke on the Missionary Conference held at Marshalltown, Iowa. The weather prevented the Sunday session which was to have been held at Hickory Grove.

* * * *

Bangor Quarterly Meeting was held at Bangor, Iowa, on May 27-28, with a good attendance. Following the Meeting of Ministry and Oversight and praise service, Arthur Hadley brought a very challenging message, calling for deeper consecration and obedience to the will of God by the church membership. A fellowship hour, during which dinner was served, followed. The Executive Committee held their regular meeting at this time. The missionary meeting at one o'clock was followed by the business meeting. At this meeting, the Stanford Monthly Meeting which had served well for more than seventy-five years, was laid down at their request. The membership had become small and was transferred largely to the Bangor Monthly Meeting, as was also the personal property. The old brick building and parsonage was deeded to the Yearly Meeting.

At the Sunday morning session, the Liberty and Bangor church united and a splendid message was brought by Wade Dillavou, pastor of Liberty. Marion and Mildred Rains of New Providence, spoke inspiring to the young people Sunday afternoon.

Earlham, Iowa, Friends Peace and Service Committee keep in touch with their boys in the service and in CPS camps. The Monthly Meeting sent each a book of devotions for which expressions of appreciation have been received. On Invasion Day the other churches of the town united in a prayer service in the Friends Meetinghouse for the welfare of the boys and that God's will might be done in spite of man's bungling. Women of the Missionary Society have been working with the Conservative Friends in sewing for the Japanese hostel in Des Moines and for the AFSC. Zephaniah Cunningham from Jamaica very acceptably attended our Meeting. He spoke at an evening meeting and participated in the discussion which followed. The following day he and the pastor visited shut-ins.

* * * *

At the Glens Falls, New York, Quarterly Meeting dinner held in May, William and Verl Kent were presented with a bouquet, a gift of money, and a special cake. Appreciation for their service to Friends was expressed by Milton Wakely for Glens Falls, Mayselle Burt for South Glens Falls, and Elizabeth Hazard for the Yearly Meeting. At a dinner given them by the South Glens Falls community in the Methodist church with one hundred and fifty persons present, there was a program of music and short speeches. A money gift, and a gift of luggage were presented. William Kent has served the South Glens Falls Meeting for twelve and a half years in all, and is now leaving to take a pastorate in the Friends Meeting of Denair, California.

* * * *

On June 5 the Young Friends Fellowship of Glens Falls, New York, presented a musical and dramatic program, the proceeds of which will help defray the expenses of a dozen or more Young Friends to New York Yearly Meeting to be held at Oakwood School in Poughkeepsie. At the Yearly Meeting, Young Friends expect to present another play written by Mary Pearson. Special Quaker costumes are being collected and prepared for this purpose. South Glens Falls Young Friends have ordered orchestration of the Church School Hymnal to be used at Yearly Meeting. All with instruments are urged to bring them. A very fine Children's Day program was presented under the leadership of Hazel DeLong Wakely. Of special interest were the Cradle Roll Service and the closing pageant by the young ladies of the church.

On First Day, May 7, the second annual homecoming and thank offering day was held, with Dr. Dudley D. Carroll of Chapel Hill, North Carolina, giving the message to a large and appreciative audience. A dinner was served at the noon hour in the dining room of the Blue Bell Manufacturing Company to about two hundred people. The thank offering received on this occasion amounted to approximately \$1250, and is to go toward an expansion program for the Meeting.

A memorial was given for Macajah C. Henley who, at the time of his death last June 1, was the oldest member of the Meeting, and whose passing was the only death in the membership during the past year.

The Daily Vacation Bible School opened on Tuesday, June 6, and continued through to the 16th; the closing program and demonstration of work being held on First Day of June 18 as a vesper service. This project is being directed by Ruth C. Day, director of Christian Education.

* * * *

Pleasant Plain Quarterly Meeting of Iowa Yearly Meeting was held at Woolson, May 19-21. Paul Barnett, Yearly Meeting Superintendent, spoke at the Meeting on Ministry and Oversight emphasizing that a baptism of love is needed to undergird the principle of sacrifice, without which there is nothing truly redemptive or constructive. President Cecil Hinshaw of William Penn College was guest speaker on Saturday and Sunday. He spoke of George Fox and the early Friends crying out against the formalism of the churches of their time, but he called attention to the fact that the very conditions which caused the early Friends such grave concern are now commonplace among Friends. He said that we need to compare our Meetings now with the conditions that existed in the early Society of Friends. He spoke on Saturday of the Christian missionary zeal which impels those who have a personal experience of Christ to share it with others. On Sunday morning he spoke of the life of perfection made possible through the enabling power of Christ. On Sunday afternoon the young people of the two Meetings were in charge. Six guests were present from Kletzing College of University Park, Iowa, and conducted the service for worship.

* * * *

The third week-end of May was a time to be especially remembered at Amesbury, Massachusetts. Members of

the Yearly Meeting Board of Care and Relief came to the Huntington Home on Friday afternoon, and after supper met for their annual business meeting. Salem Quarterly Meeting was held in the Meetinghouse on Saturday, with a good attendance. This was an unprogrammed meeting. A number took vocal part, one referring to the "Cloud of Witnesses," another spoke of Jesus and the three disciples on the Mount of Transfiguration from which Jesus returned to minister to suffering humanity, and others spoke of our responsibility to a war-stricken world. Lunch was served at noon, which gave visiting Friends from Rhode Island Quarterly Meeting an opportunity to visit with local Friends. On Saturday afternoon a three hour business session was held, with Alfred Osborne of North Weare, New Hampshire, Clerk, and Caleb A. Smith, assistant. Representatives were present from Boston, Lynn, Lawrence, Amesbury, North Weare, Pittsfield, and West Epping, New Hampshire. Reports were made by various committees, and representatives were appointed to attend Yearly Meeting to be held at Ocean Park, Maine. Errol T. Elliott, visiting New England for two weeks, was acceptably present at the Quarterly Meeting. He gave an informing talk on the work of the Five Years Meeting during the business session. The fellowship of the Quarterly Meeting continued in the Sunday morning meeting as there were visiting Friends from Lynn, Cambridge and North Weare present.

More than five thousand young people, ten to twenty-five years of age, will attend three thousand camps this summer according to the International Council of Religious Education. They will harvest crops, build recreational centers, repair church property, all of which is included in their inspirational and educational programs. There is a great increase in junior and intermediate camps.

CONTRIBUTORS

KENNETH BOULDING—Professor, University of Iowa, Ames, Iowa.

H. MILLARD JONES—Minister, Friends Meeting in Friendsville, Tennessee.

ROBERT M. JONES—Minister, Lafayette Street Friends Meeting, Brooklyn, New York.

ELDEN H. MILLS—Minister, Congregational Church at Hartford, Connecticut.

QUAKER MEDITATIONS

Number two

Edited by CECIL E. HAWORTH

Ninety-one meditations written by contemporary Quakers. Our Society is indebted to the thirteen Friends who have prepared these meditations. It has been a "labor of love" for them, in which each one has taken care and satisfaction. There is nothing more important for the long future of the world, nor for the growing individuals of today, than wholesome Christian home life. These pages should help in the nurture and development of Christian character within the fellowship of our family circles.

Just published—35 cents

THE RADIANT LIFE

By RUFUS M. JONES

The Radiant Life is a continuation of the constructive interpretation of life, set forth in the author's previous book, *New Eyes for Invisibles*. It faces the dark and tragic aspects of the world today and conveys no soft and easy optimism. But, at the same time, it interprets a way of life, supplied with inward energies out of the Unseen, which enables the person to rise above the darkness and tragedy. It is just when man is confronted with a supreme crisis, the author holds, that he rises above himself, discovers unsuspected resources for the soul, and does what seemed to be impossible. These short religious essays are marked by a spirit of serenity and adventure.

Just published—\$2.00

ON BEGINNING FROM WITHIN

By DOUGLAS V. STEERE

"Here is a book to be read again and again, one of the great books of our time. . . . Writing in beautiful English, the author begins with a description of the modern collectivist temper in all areas of life and then sets out to show how at the core of the religious life a deep personal relationship always reasserts itself."—*The Living Church*.

\$1.50

A PREFACE TO PRAYER

By GERALD HEARD

"It is a very important book, because it shows new and searching thought in regard to one of the oldest and most important experiences of religious life."—*Joseph Fort Newton*. "This book is a remarkable indication of an interest in prayer among men who may not be religious according to the more conventional patterns but who have strong mystical leanings."—*Religious Book Club Bulletin*.

\$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

MARRIAGES

BALES-MARDOCK — Elenita Mardock, daughter of Mr. and Mrs. William C. Mardock, to George Bales, son of Ethel Bales, on June 3 at the Friends Meeting in Newberg, Oregon.

JOHNSON-SCHULTZ — Ellen Schultz, daughter of Professor P. D. and Justina Schultz, to Dale Johnson, son of Dr. and Mrs. Charles Johnson, on May 12 at the University Friends Meeting at Wichita, Kansas.

MORRIS-MASON — Irma F. Mason, daughter of Elsie Hinshaw Mason of Marshalltown, Iowa, to Edward C. Morris, son of Mabel Hathaway Morris of West Branch, Iowa, on June 14 in the Friends church at Marshalltown, with the pastor, Orval H. Cox, and the Yearly Meeting general superintendent, Paul Barnett, officiating. Edward C. Morris is pastor of the Friends Meeting at Canby, Iowa, and Irma Mason Morris is pastor of the Friends Meeting at Scranton, Iowa, where the couple will reside.

STEERE-FLETCHER — Hilda Fletcher, daughter of Charles M. and Carolyn Fletcher, Germantown, Pennsylvania, to Jonathan M. Steere, Jr., son of Jonathan M. and Florence Trueblood Steere, Haverford, Pennsylvania, on June 17 in the Germantown Friends Meetinghouse.

WILLITS-MARTIN — Anna Lea Martin, daughter of Sidney O. and Anna L. Martin to Levi M. Willits, both of Bangor, on June 18 at the Bangor Friends Church; Arthur W. Hadley, pastor, officiating.

BIRTHS

HAHN — To Ivan and Martha Grace Hahn, members of the Amboy, Indiana, Meeting, on April 6, a daughter, June Ellen.

HOSKINS — To Lewis and Lois Roberts Hoskins, a daughter, Theresa Ann, on June 9 at Newberg, Oregon.

MARSH — To Max and Mildred Trueblood Marsh, a son, Timothy Joe, on April 25 at Indianapolis, Indiana.

MORRIS — To Dean W. and Geneva Hall Morris at Mason City, Iowa, a daughter, Barbara Jean, on May 11. The parents are members of Friends Meeting at New Providence.

PITTS — To Robert and Marjorie A. Pitts, a daughter, Marjorie Ann, at Indianapolis on May 4.

ROBERTS — To W. Glenn and Zora Roberts, on April 12, a daughter, Zora Glen, in Brooklyn, New York. W. Glenn Roberts was a former minister of Lafayette Avenue Meeting.

SCOTT — To Howard B. and Ruane Scott of Newberg, Oregon, a daughter, Karen Ann, on May 23.

SELLARS — To Jay L. and Dorothy Foulke Sellars of Topeka, Kansas, a son, David. The parents are members of University Meeting of Wichita.

SMITH — To Lauchlan A. and Joanna Smith on June 5 a son, Lauchlan A. The parents are members of Allens Neck Meeting, Dartmouth, Massachusetts.

WATLAND — Adopted by John H. and Frances Beane Watland of Evanston, Illinois, a daughter, Ruth Eleanor.

DEATHS

CARPENTER—Paul C. Carpenter on April 29. He was a member of First Friends, Indianapolis. Services were conducted by Herbert Huffman, pastor.

COMPTON—Loring Compton on March 1. He was a member of the Lewisville, Indiana, Friends Meeting. For many years he served as elder and as superintendent of the Sabbath School, and was a member of the Pastoral Committee. Surviving are the widow, Ethel, and daughter, Catherine Jessup. Services were held at the Lewisville Meeting-house, with Kenneth Pickering in charge.

COOK—Laura Cook, on April 25 at Indianapolis, Indiana. She is survived by a nephew and niece, Cecil and Linda Cook. Services were conducted by Simon Hester, pastor at Valley Mills.

FELLOW—Orpha E. Fellow, at her home in Amboy, Indiana, on May 14, aged eighty-five years. She was a member of the Amboy Friends Meeting. The services were in charge of Leroy Myers and Ora Thomas of Kokomo, and the pastor, Isaac Harris. Survivors are her husband, A. F. Fellow, two sons, eleven grandchildren, and twenty-one great-grandchildren.

HANVILLE—Levia Crosiar Hanville on May 31 at Newberg, Oregon. For many years she had served in the Newberg Friends Meeting. Survivors are her husband, Roy Hanville; a daughter, Della Osburn; a sister, Mrs. H. J. McDonald; and an uncle, Rufus Tucker.

GURTNER—Leo Gurtner on May 23 at his home in Wabash, Indiana, at the age of sixty-one years. Surviving are five children; Ardith of Wabash; Guilford of Silver Lake; Meridith of Union City; Grayston of Gary; and Nathan of Albion, Michigan; also three grandchildren. Services were in charge of J. Grant Johnson.

KEENEY—Alice A. Keeney, daughter of Gideon F. and Ruth Picket Heston on May 13 at Newberg, Oregon. She had been a member of the local Meeting for more than fifty years and had served as chairman of the Social Service Committee. She is survived by her husband, Charles Auston Keeney; a son, Henry; and three grandchildren. Services were conducted by the pastor, Lloyd Cressman, assisted by Gervas Carey.

MARTIN—Hattie Martin, aged sixty-eight years, on May 5, following a long illness. She was an active member of the Lewisville, Indiana, Friends Meeting. She is survived by her husband, Simon Martin; and a daughter, Mable McBride of Indianapolis, Indiana.

McDOWELL—William McDowell at Grinnell, Iowa, aged eighty-five years. A native of Ireland, he came to America at the age of twenty-three, settling near Grinnell. He has been a faithful member of the Friends church of which he has been a member for more than fifty years. Surviving are his wife, ten sons and two daughters. His son, Charles, officiated at the services; interment being made at Sugar Creek.

McMILLAN—Ada T. McMillan at Mooresville, Indiana, aged seventy-five years. She was born at Salem, Indiana, the daughter of Samuel and Priscilla Wilson Trueblood, and was a birthright

Friend. She was the widow of Edwin McMillan. One sister, Mira T. Kellum, of Camby, Indiana, survives. Services were conducted by her pastor, Kenneth Pickering, and burial was in Fairfield Cemetery, Camby, Indiana.

MORRIS—Rebecca Unthank Morris, aged seventy-six years, on April 16, near Carthage, Indiana. She was the daughter of John and Martha Hobbs, and was united in marriage with Frank B. Morris. She was a member of the Society of Friends. Kenneth Pickering of Mooresville, Indiana, officiated at the services, burial being made at Walnut Ridge cemetery.

OVERMAN—Margaret W. Overman at her home in Amboy, Indiana, on May 8, at the age of eighty-one years. Surviving are the husband, Thomas C. Overman; three daughters, Zoe Kerr of Gary, Indiana; Elsie Douglass of Berkeley, California; Madge Lamb of Morristown, Indiana; and one son, Don Overman of Plymouth, North Carolina; a brother, nine grandchildren, and six great-grandchildren. Services were held at the Amboy Friends Meeting, of which she was a member, with Isaac Harris, the pastor in charge.

REEVE—Cora Hunting Reeve, on June 5 at her home in Wichita, Kansas, at the age of seventy-nine years. She was the daughter of Edmund and Almiriah Hunting, and widow of Mark A. Reeve. Surviving are two daughters, Roxie of LaJunta, Colorado, and Juliet of Wichita; two sons, M. Clayton of Emporia, Kansas; Ed of Wichita and Jesse W. of Knoxville, Tennessee. Robert Cope and John Mills of University Friends Meeting of Wichita, Kansas, officiated.

RINDEN—Nelson G. Rinden in Marshalltown, Iowa, on May 31, in his sixty-seventh year. He was born in Marshall County and was a birthright member of the Stavanger Conservative Friends Meeting near Dunbar, Iowa, later uniting with the Marshalltown church, of which he was an elder. He is survived by his widow, Theresa Higgen Rinden; three daughters, two sons, one foster daughter, seven grandchildren, two brothers and one sister. Services were conducted by his pastor, Orval H. Cox; burial being made in Stavanger cemetery.

WRIGHT—Eva L. Wright at Marion, Indiana, May 30, aged seventy-three years. She was a lifelong member of Friends, having been a member of the First Friends Church of Marion for forty-five years. She was active in church activities as long as she was able.

Surviving are two sisters, Laura E. Linvill of Marion, and Mrs. Homer L. Morrison of Flandreau, South Dakota. Services were held in the First Friends church with Harry Kreider officiating.

WRAY—Alfred Bussell Wray at Ithaca, New York, on May 6, aged sixty-four years. He attended Oakwood Seminary and graduated from Cornell University. He was united in marriage with Sarah E. Dean. A life-long member of the Society of Friends, he was for many years clerk of the local Meeting and served on the Board of Trustees of the Oakwood School. He is survived by his wife; two sons, Dr. William D. Wray of Alexandria, Virginia, and Alfred B. Wray Jr. of Ithaca; a daughter, Mrs. David B. Andrews of East Greenbush, New York; a sister, Mrs. Royal H. Fisher of Denver, Colorado, and three grandchildren.

FOR SALE

Brown leather album; 5 in. x 6 1/4 in.; containing thirty most prominent old New England Quakers. Large, framed, steel engraving of Elizabeth Fry. Write Mary DeVoll Varney, 9 Clinton Avenue, Glens Falls, N.Y.

WANTED

Wanted instructors for the following subjects: piano, organ, and voice; biology; physical education for women. Write Cecil E. Hinshaw, President of William Penn College, Oskaloosa, Iowa.

OPTIONAL
SELECTIVE SERVICE

Many are attracted to positions by high salaries. Others are allured by opportunities for helpful service.

White's Institute of Wabash, Indiana, offers a splendid opportunity for a House Mother to supervise teen-age girls. Also for a Manager of the Employees Kitchen.

Interested Friends contact Superintendent Parvin W. Bond at once.

WHEAT GERM YOU'LL LIKE

For many people, Hayden's Caramelized Wheat Germ acts as a mild gentle laxative—tasty and refreshing. A rich source of Vitamin B-1. For one month's supply send \$1.00 to Hayden Flour Mills, Tecumseh, Michigan. Department A.F. (\$1.15 west of Rockies.)

WILLIAM PENN COLLEGE

Through the bequest of

Harry M. and Lottie R. Hagan

Seven New Scholarships of \$200 each are now available

Application deadline July 20

For information write

President Cecil E. Hinshaw, Oskaloosa, Iowa

WESTTOWN SCHOOL

Established 1799

The character of our young people is the combined product of the home, the school and the church. It is religion that gives these three institutions their vitality and weaves their work into a common pattern. The finest society is produced when the home, school and church working together make a united impact upon growing youth. These are basic ideas in Quaker education since its inception. For information about education at Westtown School address:

JAMES F. WALKER, *Principal*, Westtown, Pennsylvania



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 53 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Marshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board
EDITORIAL COUNCIL
Albert L. Copeland.....Knightstown, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Edgar H. Stranahan.....Minneapolis, Minnesota

Subscription Price \$1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

GEORGE SCHOOL Filing Applications This Summer.

CONSULTATION AT THE SCHOOL
OR INQUIRIES BY CORRESPONDENCE ARE INVITED

Children of Friends whose applications are received after Fifth Month 1st are given preference on the waiting list if they are entering the First or Second Class. The upper classes are now closed.

It is difficult to estimate the number of changes likely to occur during the summer. Prompt action is urged. The Scholarship Committee can consider additional applications if placed at once.

For a catalogue and bulletins descriptive of the curriculum, write to
GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.